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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHENCE COMETH THE TIDAL WAVE?

To the Editor of the American Socialist:

If there is a wave of interest in Socialism beginning to roll in upon the world, the interesting question arises, Whence cometh it?

A literal tidal wave is a movement of the great waters under an invisible attraction; a rising against the gravitation of the earth in obedience to the influence of the heavenly bodies. By the law of analogy a tidal wave in the great waters of social life—the ocean of humanity—must be the result of invisible forces coming down from above—from worlds of higher life. In other words, it is the result of an *afflatus*.

A close investigation of all the great flowing movements of mankind, would, we think, confirm this view. They were not generated spontaneously; they did not have their source in this world; they began with an influx of attraction from some other sphere. How else can we account for such vast human phenomena as Judaism, Buddhism, Christianity, Mohammedanism and many other historic and persistent movements. In every *religious* movement of this kind, there is a spiritual afflatus consciously recognized among its subjects. Their leaders are mediums of inspiration. To the Hebrews "the word of the Lord" came through lawgiver, prophet and priest. "The inspiration of the Almighty" was recognized as flowing into and leading the nation. To the early Christians came the Holy Ghost, infinite in power, manifold in its working. From the day of Pentecost till now with the Bible in one hand and with the other laid upon the hearts of men, who can measure the revolutions it has wrought?

Why should we not trace Modern Socialism to a similar source? It has had in the past many of the characteristics of revivalism; and revivalism is every-where recognized among thorough students of human nature, as the result of spiritual influx—of the conjunction of certain human conditions with invisible forces. If we go back in human history to the most memorable and important of all afflatus-phenomena of which there is any record, or of which there can be any thought—those of the day of Pentecost—we find in their very focus the most wonderful and interesting development of Socialism the world has ever seen.

"They were all filled with the Holy Ghost."

"And all that believed were together and had all things common."

"They were all filled with the Holy Ghost, and they spake the word of God with boldness."

"And the multitude of them that believed, were of one heart and one soul: neither said any of them that aught of the things he possessed was his own, but they had all things common."

Only a few days after Pentecost not less than eight thousand people, under the afflatus that then overshadowed Jerusalem, passed into *Koinonia* or the practical life of Communism. During the three or four years that intervened before the death of Stephen, their numbers very largely and continuously increased, insomuch that it is recorded that "the number of the disciples multiplied in Jerusalem greatly." Nor were they of the common people only—"a great company of the priests were obedient to the faith."

We know that the objectors to Socialism, and especially the sectarian opponents of it, assert that this Pentecostal life of Communism was only a temporary experiment, due to the enthusiasm of the new converts, did not survive the few first years of the church, and was limited to Jerusalem. And the great mass of modern expounders of the New Testament and religious teachers slur over this Communistic feature in the history of the Primitive Church, and treat it as of comparatively little importance. But so far from being a temporary experiment, the *Koinonal* life that was introduced at Pentecost became the *permanent* life of the Apostolic Church; and was actualized every-where so far as the state of the world and the immediate destiny and purpose of the Church permitted. So far from being an episode, under the continuous afflatus of the Holy Ghost, Communism, from the day of Pentecost, passed into the constitution of Christianity as an enduring social order. If we take the two extremes of the Apostolic age—its beginning and its end—we find Communism present. Luke, writing of the birth of the Church at Jerusalem, says, "All that believed were together, and had all things common. * * * The multitude of them that believed, were of one heart and one soul." John, writing from the center of Gentile Christendom—Asia Minor—nearly forty years later, at "the last hour" of the Church and just before the Second Coming, says: "If we walk in the light as he is in the light, *we have Communism* one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Thus the afflatus of the Holy Ghost came bringing Communism. At the end of a generation, John, who knew what was at the beginning, and knew him that was from the beginning, testifies that those who still walk in that afflatus, have the same "Communism one with another;" and the whole letter in which this testimony occurs is one grand, immortal presentation of Communism with God, Christ and one another, as the very heart and soul of Christianity.

With Communism thus at the beginning and the end, the intervening years, between Pentecost and the days of Patmos, must have been full of it. When the persecution which arose at the death of Stephen "scattered the believers abroad," did it destroy Communism in the Church? Those who assume this do it without any authority from the New Testament. They do it in the face of the very nature of the afflatus of Christianity. That afflatus continued from Pentecost onward. Jew and Gentile, bond and free alike received it. Through Peter the door was opened for its ministration to the Gentiles. Through Paul, whom it captured as by a lightning stroke on the plains of Damascus, it was poured forth upon the whole Gentile world. Could the afflatus thus go without producing its own peculiar fruit—Communism, spiritual and temporal—spiritual to its utmost perfection, temporal to the full extent that the exigencies of the times allowed? He who thinks thus knows little of its nature and power.

But we are not left to conjecture or general inference. There are evidences throughout the New Testament which prove that after the first outburst of Communism on the day of Pentecost was embarrassed and partly suppressed by persecution, "the various churches formed themselves into a great mutual insurance company, as it might be called, which guaranteed their members against poverty. It is evident that the whole property of each was pledged for the support of all. It was in this way that they realized Christ's promise, that those who forsook all for him should have an hundred fold in this present life of the things they gave up. That promise certainly was not and could not be fulfilled in any other way. Communism was carried into practice as far as possible without coming into collision with the surrounding institutions, and far enough to provide sustenance for all during their stay previous to Christ's coming. Paul was the chief commissioner through whose agency the scattered churches bore one another's burdens; and distribution was made to every man as every man had need. He says to the Corinthians, 'I mean not that other men be eased and you burdened; but by an equality, that now at this time your abundance may supply their want, that there may be an equality, as it is written: He that gathered much had nothing over, and he that gathered little had no lack.'" This is certainly the essence of Communism.

This Communistic interchange, mutual help and care-taking of one another, was carried out all through the Apostolic age. And as to close Community organization, it is evident that each of the scattered collections of believers called churches, was, as far as practicable in that age, a Community. They had officers—bishops, elders and deacons—and regular times of meeting together. They were to some extent organized in labor, and ate in common, as is indicated by the rule which Paul enforced: "If any will not work, neither shall he eat." Paul speaks of the churches that were in the houses of Priscilla and Aquila, Nymphas, and Philemon, which were evidently Community families. The whole of the 5th chapter of Timothy indicates close Community relations in the churches. There is no evidence that the Community at Jerusalem was ever completely broken up till just before the destruction of the city. They were warned long before by Christ himself when the Roman armies should encamp against it to "flee to the mountains." But when the believers were scattered after the death of Stephen, the Apostles remained in Jerusalem. Some of them were there as late as the last visit of Paul before going to Rome. So long as believers remained there and were receptive to the afflatus of the Holy Ghost, so long there was

a Community in that city. And so in every place "under heaven" where the Gospel was preached and the Holy Ghost received, there was practical Communism established. Wherever the afflatus manifested itself there it bore fruits of heavenly *Koinonia*.

The special manifestation of Christianity which had Communism for its heart and soul, had in that early age a definitely bounded career. It began on the day of Pentecost; it ended with the career of the Apostolic church at the time of the destruction of Jerusalem. Within that period the world was harvested by the new afflatus and the Communistic results gathered into the spiritual world at the Second Coming of Christ. After this the afflatus found few or no receptive hearts, and the *koinonal* life disappeared almost entirely from the world, except as a memory of that mighty church of the first generation of Christianity.

As we come down to modern times, however, we see among the best types of professed Christian churches a returning tendency toward Communism. The spiritualistic religious movements of the last century resulted in the coming in of Shakerism and other forms of religious Communism. The great religious revivals of the early part of the present century were followed by, and connected with, almost equally great Socialistic revivals; and now when we are in the midst of a religious revival that extends round the world, we begin to feel the first liftings of a tidal wave of Socialism that promises to be equally wide-spread.

From whence then comes this modern interest in Socialism? What is the invisible influence that is lifting socialistic interest and discussion into a wave that may yet roll over all mankind? Is it not from the same source that opened the heavens on the day of Pentecost and poured out the Holy Ghost on the followers of Christ? Is not the old afflatus that made all its subjects "of one heart and one soul" again flowing into the world, and pervading the whole spiritual atmosphere? The work that was done on the day of Pentecost was for all time. The channel that was then opened for the Spirit of the Heavens to flow into humanity from Christ, has never been closed. The afflatus that worked in the Apostolic age organized its subjects into an immortal brotherhood. It carried that brotherhood into the invisible world and made them the kings and priests of Socialism—of love and the resurrection—forever. It made them the center and civilizing generators of the solidarity of mankind. They have never lost their interest in this world. They have watched over and guided its history and its fortunes. They are pledged for its conquest. Through them, and through the record of their life, their work and their principles, the old afflatus of Pentecost has been brooding upon the world. As the civilization of men increases, that afflatus finds hearts more and more receptive to it, and its presence becomes more sensibly pervading. It enters into and modifies the thought, the aspiration and the emotion of the age. All over the world men have been praying for years upon years, "Thy kingdom come, Thy will be done, on earth as it is in heaven." From millions of hearts and lips has been going forth the petition, "Pour out thy Spirit upon us." Who can tell of the unuttered longings that have sought the heart of heaven from the prisoners of the social hells of the present, from suffering women, from little children, from innumerable working and weary hearts—for deliverance. Have not these entered into the heart of God and the great Community around him, until the conditions of influx have come and the day of a new Pentecost is at hand?

Others may look elsewhere for the source of the pervading afflatus and the incoming "tidal wave"—for the causes of present and impending changes. We shall not. We recognize a returning wave of New Testament Christianity, a new baptism of the Holy Ghost, a new birth of Apostolic *Koinonia*.

THEO. L. PITT.

Wallingford, June 6, 1876.

THE SOCIAL MOVEMENT OF THE ANCIENTS.

IV.

EDITOR AMERICAN SOCIALIST:—According to the best information to be had, as yet, regarding inscriptions that are resuscitating the history of the ancient *proletaire*, the societies called the *Eranoi* and the *Thiasoi* were by no means confined to the Hellenic Peninsula and the Ionian and Grecian Archipelagoes. Similar societies are known to have existed both on the Continent of Asia and of Africa. Herr Mommsen in his very voluminous Latin work of *Descriptiones Reliquarum*, has filled thousands of folio pages with sketches of all sorts of paleographs which are fac-similes of inscriptions, monograms, escutcheons and many kinds of hieroglyphic and anaglyphic gravery and embossing in stone and metal. These curious things are being dug up in different parts of Europe, Asia and Africa wherever ancient history speaks of the doings of men. Great numbers are described that have come from Dalmatia, the rivers and plains of Austria, Hungary and the Kranish provinces. They exist in countries once occupied by the Armenians, Phœnicians and Chaldeans; and as it is now becoming evident that the most correct philosophies of the Alexandrians and Athenians were first inspired by Indians of the East, it is possible that great revelations are yet forthcoming from the Hindoo school of which the *Sankhya* of Kapila was the inspiring oracle. But however this may be—whether Buddhism was or was not the idiosyncrasy that germinated the ever-growing schism among dialecticians of all succeeding ages, it matters little. One thing is certain in my mind: that the societies of self-help among the *proletaire* have uniformly followed the grouping, self-teaching, perpiatetic method of Aristotle and Kapila, while their competive enemies and persecutors have followed the dreamy, non-practical, Olympus-beclouded generalities of Plato. The Communities always worked under Jesus and Nestor, but always suffered under Appius Claudius, Cæsar and Cyril. If the strange and newly-unearthed library of *Asshurbanipal*, who was Emperor of the Assyrians a thousand years before Christ, ever is scanned in an unprejudiced spirit, its ideographs and its history of their systems of nomenclature, computation and collection may be found suggestive of similar doings. This library is in the British Museum, and must sooner or later be read in the enlarged spirit of this age.

I have hitherto said nothing of note concerning the rules and by-laws of the societies, which by the marble tablets upon which their records are graven, are known to have existed. As a general thing these decrees and regulations are made on the stones that still honor some of the officers. Although the evident object of each of these organizations was to enlarge the means of happiness of the members by providing liberties for them through the associative sphere of the collectivity, and may be said, on this account, to have been temporal in their objects, yet they all partook strongly of some religious faith inculcated at the services of the gods in the temples. Some writers upon the subject (especially Mr. Tompkins), are convinced that they resembled the old semi-religious Guilds of trade in England. The latter also intimates that like the continental Guilds for a similar object, connected with the Roman Catholic church, they seem to have been under the patronage of a tutelary saint, and that under this tutelage they sometimes formed industrial, commercial and maritime corporations. Sometimes they made it a specialty to aid each other in acquiring a profession. My own opinion is, that coming down to still homelier terms they were a genuine type of the Trade-Union.

The evidences of this are many; and it is no argument against the position if they are found to have been religious. The objections will be, that they opened their sessions by prayer, and that they admitted women in large numbers. But some of our Trade-Unions undergo forms similar to prayer and Bible reading. As to their having had women as members it only proves that they were Trade-Unions of a higher, more long-lived, and more successful development than these of the present day; and this brings us to the sad reflection that with all the boast of modern Trade-Unionists and all the good they are doing, and with all their philosophy and practical forcing of the true political economy on governments, they still fail to fill the skulls of the Trade-Unionists of Greece, who based their associations upon coöperation for peaceful rather than upon coöperation for aggressive self-help. Another resemblance to the Trade-Unions is seen in their extreme secrecy. The pamphlet on "Friendly Societies of Antiquity," says:

"The meetings of these Societies opened with prayer; after which came the general business. The place at which they were held was called the *Synod*, or sometimes the *Synagogue*, and the assembly was absolutely secret—no stranger could be admitted, and a severe code maintained order thereat. They were held, it appears, in inclosed gardens surrounded with porticoes, or piazzas or little arbors, in the middle of which the altar of sacrifice was erected. The officers made the candidates for membership submit to a sort of examination, and they had to certify that they were 'holy, pious, and good.' There was, in these little confraternities, during the two or three centuries that preceded the Christian era, a movement which was almost as varied as that which produced in the middle ages so many religious orders, and so many sub-divisions of these orders. No fewer than nineteen have been counted in the single island of Rhodes, of which several bear the names of their founders or of their reformers. Several of these confraternities, especially that of Bacchus, had sublime and elevated doctrines: and endeavored with a good will to give to mankind some consolation. If there still remained in the Greek world any love, any piety, any religious morality, it was owing to the liberty granted to such private religious doctrines. The doctrines competed in some measure with the official religion, the decline of which became more evident day by day."

But it must not be inferred because the *Eranoi*, or Greek and Greek-speaking Communists took the name of the particular god they venerated, that they were exclusively religious. A work entitled "Researches in Asia Minor," by Hamilton, has fac-similes of inscriptions of slabs that were found on the shores of the Gulf of Symi. The translation of one runs thus:

"Alexander of Cephalonia has been honored with the gift of a crown of gold, and also Nysa, his virtuous wife of Cos. This honor is given by the *Adoniastes*, *Aphrodiastes* and the *Asclepiastes*. Epaphrodite and his wife, by wish of the *Heroistes* and of the *Æaciastes*, have also been honored with a golden crown."

These *Adoniastes*, *Aphrodiastes*, *Asclepiastes*, etc., were *Eranoi* whose Community was, on account of the peculiar religious notions of the members, and of the country, dedicated respectively to the gods, Adonis, Aphrodite, Esculapias, etc. Another inscription taken from Ross's *Inscriptiones Greques*, is also very interesting as proof that these societies were usually dedicated to the popular gods of the mythic hierarchy of Mount Olympus. This must suffice for the papers on the Greek-speaking societies. It is valuable as a proof of the general position assumed, on account of its bold mention of "Community" and "confraternity" thus showing that it belonged to the *Eranian* and *Thiasian* school of coöperation or communism. It is from Rhodes; and is somewhat defaced: Here is the rendering as given in Mr. Tompkins review:

"——— crowned with a crown of gold by the Community of Jupiter Xenos, the Dionysiates Chæremoniens, as well as by the Panatheniastes and the ——— crowned with a crown of gold by the Soteriastes (worshipers of Soter) the confraternity of Jupiter Xenos, and that of Minerva Lindienne, followers of Caius, crowned with a crown of foliage by the Community of Jupiter Atabyrien and the Agathodæmoniastes philoniens, as well as by the Community of Dionysiastes chæremoniens and by that of Apollo."

It is not only interesting but extremely useful as an example for the guidance of future society, to be, even at *this* late hour, made acquainted with some of the inner and unrecorded life of Antiquity. The same turbulent, warlike millions swarmed the cities and thoroughfares then, as now. The same unorganized and inequitable methods of production and apportionment. The same egoism and sacrifice of neighbor for the aggrandizement of self, and the same intolerance and bigotry in prevailing faiths that inspire the competing Muscovite Russians against the Rural Solidarities, the Mennonities and the Dutchobors to-day. The same selfishness that makes man hate man, and church hate church wherever you go. In this prodigious whirlpool then of self-serving negativeness and ignorance—the painful, tiresome desert through which all proletarian humanity plods, it is gratifying to discover that a great counter element once existed with organizations based upon that community of equal interests that is fundamentally revolutionizing the policies of our own brilliant, but depraved and selfish century.

C. OSBORNE WARD.

Brooklyn, N. Y., June 8, 1876.

MY FRIEND AND I.

BY AN OLD COMMUNIST.

GEORGE DENTON and I were cronies during boyhood. When we were approaching manhood the great Tippecanoe excitement prevailed, and four years after followed the stir about Henry Clay. George and I were ardent Whigs and most heartily wished we were a few years older so that we might vote for our favorite men and

measures. We keenly felt the chill of disappointment that ran through the party when were announced the death of Harrison, and afterward the defeat of Henry Clay. Judged from the standpoints of to-day, it is evident that those severe partisan disappointments had a great deal to do with the advent of Fourierism and other schemes for social renovation that soon after swept through the country. At all events, their effect on my friend and myself was to lessen our hope in politics, and make us look for good in the direction of social changes. We eagerly accepted the afflatus that controlled the *Phalanx*, *Harbinger*, and the *Tribune*, and felt that in the schemes they advocated would be found the realization of all our philanthropic aspirations.

Then sprang up like mushrooms, a multitude of practical attempts at association. Close upon the heels of the enthusiastic announcement of these attempts, came the disheartening news of their failure. The distress and despondency that followed were not confined to those who were connected with these enterprises, as I can testify. Thousands of people throughout the country, who had been earnestly watching and hoping for their success, were deeply pained at the report of their failure.

At this point in my life, my friend and I were separated. George was the son of a prosperous manufacturer; I the son of a farmer in somewhat straitened circumstances. George was sent to college, and I saw no more of him for twenty-eight years. I attended two terms at an academy during the winters of my nineteenth and twentieth years, and then engaged at hard, physical labor on my father's farm. My work was rather solitary, and I suffered from a feeling of despondency, occasioned by the disappointment of my highest aspirations. All this time my attention was turned toward the evidences of the truth of the Bible and Christianity. I had received a baptism into the free-thinking spirit that attended the association movements of the day, and was in a great measure liberated from what may be called unreasonable prejudices in favor of the religion in which I had been brought up. I was quite as willing that my investigations should end in skepticism as in religious faith. But the result of a most serious search after the truth, was a deeper conviction of the truth and present efficiency of Christianity than ever before. By a curious and interesting providence, with my religious conversion came an opportunity to carry into practice all my ardent hopes and aspirations connected with association. Shortly after a public declaration of my conversion to the religion of the Bible, a Community professedly based on Christian principles was started only ten miles distant from my home, and at the age of twenty-one I became a member.

I have mentioned the above facts, as introductory to describing a visit that I made not long ago to my old friend, George Denton. I found him living in a fine mansion situated in the midst of a handsome lawn, with extensive gardens, shade-trees, elegant green-houses, etc. He welcomed me cordially—introduced me to his wife and five thriving children, and seemed disposed to make my visit as pleasant as possible. Without describing in detail my visit, I will relate what I gathered from different conversations with him, and give the substance of one of our colloquies. I learned that after creditably graduating from college he had gone into a business partnership with his father, since deceased; that he had carried on the manufacture of hoop-skirts at one time; of cheap jewelry at another; and that now he was engaged in the manufacture of fancy buttons and coffin trimmings; and that by carefully studying the fluctuations of the fashions and market, he had met with but few losses, and a pretty uniform success.

"But how about the hopes of political and social renovation that so filled and fired our lives at one time," said I; "Have you utterly forgotten them?"

George.—Ah, well! Those were pleasant dreams, appropriate enough to the immaturity and enthusiasm of youth. But in looking back at them I cannot better describe my present position in regard to them than by quoting one of Paul's sayings,—'When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things.'

Myself.—So you regard all those strong convictions and hopes that animated us as childish things, do you?

G.—Certainly, in a great measure. Those ideas in respect to Socialism were the wildest dreams of all. I can scarcely conceive of myself as ever having been the victim of such strange fancies as possessed us in those days. But going to college thoroughly aroused me from those dreams. I found practically that mankind is made up of as many particles as there are individuals, and that each particle is supremely interested in its own welfare; that to thoroughly grasp and act upon that idea is to get hold of the surest clew to success in this world. From that time forward I have acted on that principle, and my success in life has been not a bad commentary on the soundness of the principle.

Feeling a thorough repugnance to the principle which my friend had taken as his guide, I said, "You would not claim that a man in pursuit of his own interest is at liberty to do any thing that is detrimental to the general good, would you?"

G.—Certainly not. It is the beauty of the laws which govern society that each individual in pursuing his own interests with a single eye is promoting the interests of all.

Myself.—I cannot exactly subscribe to all of that statement. Let us take your hoop-skirt business for an illustration. It was built on an irrational whim of fashion, and judged from the standpoint of a true hygienic dress, was in bad taste and expensive both to the purse and vital powers of the wearers. Just so with your cheap-jewelry business. At best it could only pander to a barbaric taste in the users of it. It follows, therefore, that while according to the laws of trade these two businesses are all right; yet judged by a higher standard of morality and good taste they would be condemned as an actual throwing away and waste of all the capital and labor and ingenuity expended on them, which, so far as society is concerned was a total loss. Now I claim that these examples go to prove the contrary of your proposition that the individual in promoting his private interests is necessarily working for the good of the whole.

G.—In enumerating the evils that are at work under the laws of trade but not in consequence of them, it appears to me that you have left out of the account some of the most important and overbalancing good things that are the direct results of the working of those laws. Think of the two hundred workmen and their families who have gained a livelihood in my establishment by means of these foolish businesses. Is it not a wise arrangement that makes the follies and extravagances of the rich a means of supplying the necessities of the poor?

Myself.—I say most emphatically, no. To illustrate my reasons for saying so I will bring up an example that is familiar to you. You know that during the time of the Roman emperors there was a large body of people in Rome entirely dependent on the royal bounty for their daily bread. If I were to ask you at this day if that bounty doled out to a great swarm of dependents was not a good example of true charity, you would say, no. You would say that the wrong of the system could be traced to the folly and avarice of the patricians and emperors in getting into their own hands all the land and other sources of wealth, and finally depending on foreign conquests and permitting the springs of production in their own country to become dry, thus making the largest part of the population either slaves or beggars. On the same principle I claim that your method of distributing wealth is wrong, because it is part of a false system involving folly and waste; that there is a better method of distribution by which these evils may be eliminated. I claim that a true form of association will guaranty each of its members a livelihood, and an opportunity for all to devote themselves to the highest kind of production of which they are capable; and that this system can and ought to utterly supplant a system in which whole populations go begging a sustenance from the follies and extravagances of vice and fashion.

G.—Ah, yes! There you are, fast asleep to the power of evil and the stern realities of life, and trying to call me back to the old impracticable dreams that amused our boyhood.

Myself.—Impracticable! Not so. For twenty-eight years I have been a member of a Community in which all property has been equitably shared, and which so far as its spirit and morality have affected the world around, has made it better and brighter. Moreover its success as a business firm has been greater than yours. Is not that practical? No; it is you that are asleep and dreaming. You have been etherized by the old narcotic clouds of selfishness from which the world in its modern and more hopeful evolution is but just emerging. If it were possible I would most gladly arouse you to a full realization of the great truths of which we in our unsophisticated youth caught only a glimpse.

It is scarcely necessary to say any thing further about my visit except that there was no offense taken on either side in consequence of our plain talk, that my friend showed a great and growing interest in the account I gave him of the Community in which I lived, and that I am not without hopes of yet winning back his love and loyalty to the good old cause that was the first love of our hearts.

CO-OPERATIVE HOUSEKEEPING IN LONDON TO-DAY.

ALL THE LUXURIES FOR THE PRICE OF NECESSARIES—A LESSON FOR NEW-YORK.

From the London World, May 20.

No one can have passed along Birdcage Walk during the last few years without remarking certain fantastic erections of zinc and brickwork, which have been gradually covering a pretty garden, near the Wellington Barracks. Connected with these is a square block of buildings ten stories high—galleries, observatories, and so forth. These are the property of Mr. H. A. Hankey, and are part of a gigantic scheme for inducing people of good means to enjoy the advantages and brave the drawbacks of coöperative housekeeping. Given an expenditure of hundreds or thousands a year, Mr. Hankey insists that you will obtain more solid advantages from the mode of life he is prepared to offer than in any form known to the luxurious classes of England; and he is giving proof of the faith that is in him by an investment of half a million of money in the enterprise. Here we have flats subdivided into suites; servants provided by the administration; a "grand coffee-room;" a club tariff; house dinners, breakfasts and luncheons; first-rate cooking and appointments at their cost, with expenses; the comforts of home and the independence of an hotel; the resources of good society and the charms of solitude—all in the heart of fashionable London and for a fixed sum per annum. * * * *

Here is a small estate of two acres choicely situated, all one side of it standing almost literally in St. James's Park, from which park there are two private footways to the mansions. * * * * The situation, therefore, combines remarkable advantages; and before Mr. Hankey took it in hand it would be difficult to imagine a more eligible spot for the residence of a gentleman with ample means than these two acres of freehold in St. James's Park. But this same space will, under Mr. Hankey's scheme, furnish residences for from two hundred to two hundred and fifty tenants and their belongings at an average rental of £100 a year per suite, exclusive of taxes and service charges, which, as I shall show presently, are at a uniform rate. The central pile erected on it, now ready for occupation, and the whole of which is let, consists of ten stories, the height of each floor except the *entresol* being 12 feet. * *

* * * * Hydraulic lifts are kept at work all day and all night, and this makes the highest floor the most popular, even at the same rental—indeed, the latest application from a well-known banker was, "For a nineteenth floor, if you've got one." An *extincteur* for immediately extinguishing fire is supplied to each floor, and there are besides a six-inch main from the Chelsea Water Company, and a spacious tank at the top of the building holding sixty tons of water, with the largest ball-tap ever beheld by mortal eye. There seems to be water every-where at a moment's notice. The time occupied in ascending to the top floors—which Mr. Hankey has selected for his own occupation—is about a minute * * * Each floor on the north wing—the parts now furnished and occupied—consists of three suites each containing two rooms and a bath-room. These suites open from a spacious vestibule or salon, to which the tenants of the three suites have common rights, the whole being inclosed with a front door. The rent of these suites, all floors being the same price, is £120, £90 and £60 per annum respectively, to which is added in each case a fifth of the rent for taxes and a uniform charge of £1 per week for servants. Thus the tenants of the suites with the largest rooms pay £120 and £24 and £52, or a total of £196; those of the second size £90 and £18 and £52, or a total of £160, and those of the smallest rooms £60 and £12 and £52, or a total of £124. In the west wing, where the suites consist of two bed-rooms, sitting-room and bath-room, the rent is £150, taxes £30, service £52, or a total of £232. These annual amounts may seem high, but they are fixed, and include every thing except light, firing and food, which are supplied at cost price. * *

* * All the tenants will be supplied from the central kitchen at cost price, and meals may be taken either in the private sitting-rooms or in the coffee-rooms at the same charge. * * * * Hot and cold water laid on at all hours, speaking tubes, immediate attention to wants, perfect facilities for communication, telegraphing, the dispatch of letters and so forth, are supplied as things of course. * * *

Dinner-parties on almost any scale may be given; either in the private dining-room provided, or in the tenant's own sitting-room; if in the former, the guests may adjourn after their wine either to their host's own rooms (which, it must be remembered, are as spacious as those of most private mansions), or to a drawing-room set aside for these entertainments. The daily meals may be taken by those who like society in the coffee-room, and by those who hanker after the strictly domestic hearth in their own rooms; the latter without extra expense. It is all very novel, and socially speaking, revolutionary. I can understand and I anticipate that many objections will present themselves to old-fashioned people, whose habits are fixed, and who will exhibit a profound distrust of the central kitchen, of the servants provided by the administration for a fixed sum, of the meals in common and of the spirit of combination and centralization which pervades the whole. These are the people who will not like being managed or provided for. But the scheme jumps so prettily with my

present humor, I exult so deeply at the prospect of having the cares and the vague costs of housekeeping transferred from my shoulders to those of an Administration; the responsibilities and careless worries of an establishment have so bowed me down that I hail Mr. Hankey as my deliverer out of bondage, and Queen Anne's Mansion as a haven of rest and liberty.

AMERICAN SOCIALIST.

THURSDAY, JUNE 15, 1876.

THE idea presented in the letter of Mr. Chestnut, in another column, is a good one. We ought to have the story of all the old Communistic attempts, written by members who knew them best, and written with a view to showing the real causes of things. If the men and women were described, and the saw-mills and farms left out, such accounts might be made pleasant and very instructive reading.

NEXT week we shall publish an interesting letter just received from Mr. Hinds, disclosing some features of life at the old Brook-Farm Phalanx, which are not, we apprehend, generally known. Mr. Hinds has had a free talk with one of the members of that most intellectually brilliant of all past Communistic attempts, and tells what he learned about some of the deeper causes of their failure.

The Business Manager of the AMERICAN SOCIALIST calls our attention to its peculiarly wide-spread circulation. It addresses a class of thinking people, and is distributed, as they are distributed, in many lands. During the past two weeks subscriptions have been received from New-York city, Albany, several towns in California, Washington, D. C., Washington, N. H., Bombay, India; St Augustine, Florida; from towns in Illinois, Iowa, Massachusetts, New Jersey, Missouri; from Amsterdam, Holland; Paris, France; and other places. As the paper becomes better known this wide circulation will give us many advantages for acquiring valuable correspondence.

It is easy to "know thyself," but who is to introduce you? Most people go through life without making the acquaintance in question; and if a friend should take the liberty of introducing you to yourself you hate him forever.—*Shaker.*

The system of mutual criticism practiced in the Oneida Community introduces people to themselves, and gives them excellent opportunities to make the acquaintance in question; and we never heard that any such sad consequence as the *Shakers* anticipate ever followed, but rather increased fellowship and harmony. Try it, brother Shakers.

A THIRD LOOK AT COMMUNISM.

TO THE AMERICAN SOCIALIST:—In your last number you take "Two Looks at Communism." First, in a state of "partial adoption" by society; and second, when it shall have found favor in the public estimation, and come to include "all the nations of the world." You say in the first case Communism "will necessarily stand in an attitude of more or less competism with the rest of mankind;" but that in the "second condition competism being of no further advantage will disappear." Your remarks suggest a third aspect, viz.; Communism as a universal school, animated by a missionary spirit; having for its object the investigation and dissemination of all truth affecting man's social welfare. In the closing paragraph, you indeed hint that Communism is generous and magnanimous in its internal policy and external relations; but it seems to me that the idea is worthy of expansion. As I study Socialism in its various forms and turn over in my mind the arguments derived from economy, domestic comfort and productive industry, the conviction grows that until we rise above this class of motives the life-giving animus of Communism is not reached. Community advantages are the "all things that shall be added," by seeking first and following hard after the love-inspiration that is the vitalizing force at the heart of true social reform. Genuine Communism is heaven-born, and even in infancy all-embracing. Its motto is always, not "To the victor belongs the spoils," but "Love and good will to all." A school devoted to self-improvement, and carried on in the missionary spirit that makes it the servant of the truth for the whole world must finally be recognized as a universal friend. Such an organization is antagonistic to nothing but evil, and grows not by competism but by assimilation.

E. H. H.

FOURIER.

"Write, brothers, write with care."

EDITOR AMERICAN SOCIALIST:—I once knew an eccentric philosopher, who used on certain occasions to say that it would sometimes be an advantage if speakers and writers would take the pains to inform themselves about the subjects of which they spoke and wrote. When I hear or read remarks about Fourier and "Fourierists" (a designation by the way, which the students of Fourier never gave themselves, and which Fourier opposed for them), I am apt to be reminded of the saying of my good friend the E. P. It came very forcibly to my mind a few days since, when an earnest, intelligent and thoughtful labor-reformer, who writes and speaks quite constantly on social questions, said in conversation with me that he had never read Fourier and did not know what his views are. If I had been talking with a man of the world (whether of this world or the other) I should not have been surprised at any amount of misapprehension and misrepresentation of Fourier or of Socialism; but in this case I was as much astounded as if I had heard a mason say he did not know the use of plumb or level; though I was somewhat consoled, I must confess, to find that he did not claim to know all about views which he had never studied. There is always hope for those who know they are ignorant. Next to the value of knowing that you know, is knowing that you don't know.

Discourse of Socialism without a knowledge of Fourier may be very good, but it is like the play of Hamlet with the Prince of Denmark left out. Judge of my astonishment then, to see in the AMERICAN SOCIALIST the assertion that the Fourierists consider mankind to be lazy! If they know themselves, that is exactly what they don't believe. They start with the idea that Man is an incarnation of spiritual activities, impossible to be suppressed, capable of making infernal discords or divine harmonies, according to their direction wisely or unwisely. (1) [See note below.]

Fourier assumed that God must have destined Man to achieve happiness, and that to accomplish his destiny he must know the laws of the Universe; that since it was necessary for him to understand Universal Laws, God must have given him the power to discover them.

In another part of the same number of your paper it is said that Fourier based his social theories on facts furnished by the Shakers and others. I do not propose in this communication even to outline faintly Fourier's grand thoughts, because I hope to see in the SOCIALIST a series of essays written by the most competent persons (your spicy correspondent T. C. Leland, for example), giving a clear and succinct account of the principles and plans of all the leading social thinkers. But I want to enter my protest in advance of that, against attributing views to Fourier which he never held; and I will add that Fourier set before himself a gigantic task that had not the remotest reference to any facts furnished by the Shakers or others, except so far as their story is a part of the history of the evolution of man in society. (2)

His aim was by a profound study of history and of man himself as revealed to our consciousness and open to our observation, to discover the laws governing the relations of man to man, to the earth, and to God.

One of the most common statements is that all the attempts at practical Association by those who accepted the doctrines of Fourier have been failures. This fact has no doubt deterred many persons from studying his works, and is supposed to prove the error of his views. But these apparent failures no more prove the fallacy of his theories, than my inability to build a steamboat out of a shingle and an iron hoop, would prove that such vessels as the "Bristol" or the "Providence" can not be constructed by a proper use of wood and iron.

There is not the least doubt that Mr. Noyes is correct in believing that a successful society must have a subordinate agreement as to the ideas they propose to realize, and a religious devotion to them. These conditions never, so far as I know, existed in any of the so-called Phalanxes. Certainly in Brook Farm they did not, though there were other reasons why that was not an external success. For that outside want of success, we cannot be too thankful. An Association or Community which has the sort of success possible to the Shakers or to any society based upon agreement in religious doctrines and governed by a sectarian religious leader, can never become a model for universal adoption, and must soon become fossilized, or die out.

F. S. CABOT.

NOTES BY THE EDITOR.

(1) The author of the obnoxious assertion referred to, which occurs in the first article of our 9th No., had in mind not theoretical students of Fourier's published doctrines, but the practical and not very enlightened enthusiasts who "started out" in 1843 and thereabouts to embody Fourierism in Phalanxes; and he meant that they, in common with the world at large did not trust one another enough to commit themselves to Communism, which would require *public spirit* as the main motive of industry, but protected themselves against each other's laziness and other "spiritual activities" in the infernal line, by joint-stockism and a very minute system of account-keeping. In this sense the assertion that they assumed the laziness of mankind is true, and ought not to offend Mr. Cabot, since he subsequently refers to their doings as entire misrepresentations of Fourier's ideas. Our unlucky writer did not pretend to know or presume to speak about theoretical Fourierism or its students, but about the Fourierites who performed on the American stage in a very conspicuous manner some thirty years ago, of whom he *did* know enough to say that they behaved as though they thought one another lazy; and indeed, the history and end of their undertakings showed that in many cases their experience was according to their faith. The idea and drift of the whole article in which the offending assertion occurs is manifestly what we have indicated, and makes no issue whatever with pure Fourierism;—which, by the way, we think of as a seventy-four gun-ship which sunk in 1846 with a vast treasure of gold and silver and precious stones, and also much rubbish (vide "*Fourier on Competism*" in our last number); but the place where it lies is known, and we hope Messrs. Cabot and Leland will get out their wrecking vessels and derricks and divers and resurrect it. We will help.

(2) The full text of the remark here protested is as follows: "Our impression is that the speculations and experiments of Owen, St. Simon and Fourier (resting on the facts previously furnished by the Shakers), gave rise to the ideas that required the term *Socialism.*" We do not suppose and did not intend to intimate that Fourier avowedly or consciously based his speculations on the facts of Shakerism. All we meant was that the Shakers set the example of the large way of living which Owen, St. Simon and Fourier afterward speculatively elaborated in various fashions. Of course we do not know that Fourier ever heard of the Shakers, but our impression is that he was affected by the "tidal wave" which they set going, whether he ever heard of them or not. And this is no disparagement of his originality or giganticism. Our views of the influence of the Shakers on the history of Socialism were given more at large in our 4th No., p. 26, following Elder Lomas's letter which the reader will do well to reperuse.

But we are becoming sensible of the necessity of careful writing about Fourier, and will try hereafter to weed out expressions that provoke to jealousy.

WHAT with the Centennial, the Presidential contest, and the rising tide of Socialistic thought and discussion, 1876 in America will make a fair bid as a memorable year. Just now in the hot days of June public attention is turned to Cincinnati, awaiting the political out-come there. A few days hence, St. Louis will be the scene of a similar drama. Then will come the Presidential tournament, and the Republican and Democratic knights will ride with lances couched for the prize. Who will be the knights? Which will win? Politicians have their hopes; Providence has its purposes. The best out-come of the Centennial will be in those things that illustrate and enforce the victories of peace, the glories of unity and fraternity. May we not also hazard a prophecy in regard to national affairs, that the party and the man that can be best used by the Invisible Government in the interest of Socialism and the coming reign of Brotherhood, will win?

THE SOVEREIGNS OF INDUSTRY.

Their Secretary an old Brook-Farmer---His recollections of Arcadia---Objects of the Sovereigns---Successes ---Co-operation.

[Editorial Correspondence.]

Worcester, Mass., June 1, 1876.

THIS city may be regarded as the headquarters of the Sovereigns of Industry—a new Industrial Order that aims to do for other classes of laborers what the Grange has done and is doing for agriculturists. Organized only two years ago, it already has its National Council and eleven State Councils, and subordinate councils in fifteen States.

The Secretary of the National Council is J. Butterfield of Boston, who is also conductor of the *Bulletin*—a weekly exponent of the Order. I was much interested in learning that Mr. Butterfield was a resident of the Brook-Farm Community, and printer of the *Harbinger.* And it was manifestly a pleasure to him to recall his experiences in the Roxbury Arcadia. Indeed, he said he and his wife (who was also a member) are agreed in regarding the days spent there as the happiest of their life. Every thing was harmonious. The people were superior. Literature, art, music, refined conversation; these were characteristic features of their life. Work was attractive. Even washing-day was made merry—men and women working together. All were animated by high impulses and objects. Ripley, Dana, Dwight, Margaret Fuller, Orvis, Hawthorne, Curtis, and many others,

were recalled. Ripley was a splendid man—full of life and geniality—the soul of the experiment. Mr. Butterfield was at the Community when their new Phalanstery was burned. They knew that terminated their union. "Why did they not succeed?" They were not sufficiently practical—they had some branches of industry besides farming; still their financial prospects were not good. "If their pecuniary success had been assured, would the members have remained together?" Yes—their enthusiasm and purpose were sufficiently strong for that to the last. Mr. Butterfield smiled as he described their shifts to "make the two ends meet." There were retrenchment plans and retrenchment days, and times when butter could not be afforded at the common table, and it had to be bought by the members with their private means or gone without. According to Mr. Butterfield the Brook-Farmers were only a century or two ahead of their day—the time must of course come when justice and equity will prevail in all the relations of life, and competism be unknown.

It is not surprising that such men as made the Brook-Farm Community what it was, should gravitate into such an order as the Sovereigns of Industry. Failing in their highest endeavors, they take hold of something more immediately practical, yet having aims sufficiently unselfish and noble to recall the exalted sentiments which clustered around the object of their first love. There is, in fact, much in the present utterances of the Sovereigns which has the old *Harbinger* ring.

"The genius of Christianity," says their Declaration of Principles and Purposes," looks for the universal reign of justice and brotherly love among men; that is, for the establishment of the Kingdom of Heaven on earth. It prophesies the coming of such a time and fosters desires for it. But it cannot for itself alone secure the glorious result it foretells, because the organized antagonisms of the present form of civilization directly contradict the principles of religion, and, by the inevitable strife and crime and woe they breed, neutralize the abstract preaching of the laws of justice and love. No amount of theoretical exhortation to men to love one another as they love themselves can ever succeed in making them do it so long as the practical effort of their daily life is concentrated in selfish endeavors to thrive at one another's expense. Yet such is the case now. Such is the necessary consequence of the prevalent structure and temper of society. Therefore, to bring in that happy time for which all good men pray, when the will of God shall be done on earth as it is done in heaven, we must really begin to organize the religious and moral spirit in the working institutions and customs of the world. The spirit of philanthropy generated by the gospel must adopt the truths and methods furnished by science, and unflinchingly apply them to the problem of perfecting a civilization based on the harmonious interests of all men. Long enough have glowing pictures of the millennium been painted in the empty air, dissolving as fast as they are painted, while the frightful realities of vice and misery remain confronting them in solid triumph.

"It is high time now for earnest men to take hold of this question in earnest; see exactly what must be done to remove the evils of society; decide how it can be done, and at once begin the actual work. It is clear enough, too, that this is altogether too vast and complex a task for any individual attempts. Only the associated energies of great classes and immense numbers of men, animated by one spirit and acting with concordant methods, can be powerful enough to cope with it. The instincts of strength and success which have led, in our day, to such an innumerable quantity of corporations for effecting great ends in selfish interests, are correct in principle. Combination is the secret of power. And when good and true men shall combine and work as eagerly and wisely for disinterested ends as selfish men have for their private ends, the redemption of the world then draws nigh. * * * *

"When men had passed beyond the condition in which, Carlyle says, "The ultimate question between every two human beings is—Can I kill thee, or canst thou kill me"—then it was that men began to have visions of a millennium that was to usher in a perfect adjustment of human relations, and to culminate in a perfect brotherhood. This was not a thought peculiar to Christianity, but the seers, the world over, have seen visions of the perfect blending of the spiritual and physical life. And the colors, with which they have painted their picture, have rivalled the gold and precious stones and crystal sea of glass, which the sainted John saw, when he lifted the veil that hid the glory of the perfect city of God. * * * * *

"The foundation of the life which we seek to foster is laid in God and conscience, prophets and apostles, saint and confessor, all workers of justice in every age and clime, of every race and color, workers whose receptive souls have been eagerly open to all divine and human teaching, who have built for *themselves* and *us*, and have prepared the way for a universal faith in human kind."

One of the objects of the Order, and that which attracts at present most attention is that of bringing producer and consumer together in the most direct ways. It is a worthy object, and must command the sympathy of the unselfish every-where. The middle-men, they urge with force, reap the great profits of labor everywhere. The poor woman who earns her bread by the use of a sewing-machine, has to pay the middle-man fifty per cent. more for her machine than the manufacturer's price. Every book is retailed at from twenty-five to fifty per cent. above the publisher's price. And so of every article which has to be purchased at retail.

"The aim of the governing classes of society now," say the Sovereigns, "is by artificial combinations so to regulate the relations of demand and supply as to enrich themselves, no matter how much or how many others suffer. The aim of society as we seek to organize it will be by the intelligent agreement and coöperation of all its members to furnish a steady abundance for all wants through a moving equilibrium of production and consumption. When the hosts of laborers act in concert, under scientific direction, without jealousy—the whole world one vast coöperative brotherhood and mutual insurance company—it will be easy by the immediate transference of one kind of toil to another, to keep all the goods of life in a perfect balance of circulation. The distressing fluctuations now experienced, the glut here and the famine there, the violent strikes on the one side and the sudden reductions of wages on the other, are not inherent necessities but are the result of arbitrary management aiming at selfish advantages."

Of course one of the principal agencies relied on for bringing producer and consumer together without the intervention of unnecessary middle-men, is Coöperative Stores, which shall obtain goods directly from the producers and deliver them to the consumers at the least possible expense. Many of these are already in operation, and are fast multiplying. In Springfield, Mass., there are 1,200 Sovereigns, and the weekly saving on their purchases is said to be $1,500. At the session of the Massachusetts State Council, held last July, the Secretary reported an average saving to the members, in the purchase of the necessaries of life, of fourteen per cent.

The Sovereigns adopt the regulations of the Rochdale and kindred coöperative associations in England, and hope by this and other means to avoid the failures which have so often attended the experiments in Union and Protective Union Stores in this country. The question of success depends upon infusing the proper spirit into the masses, as the Secretary affirms. The principle is clear, but the middle-men are banded together against it; and unless people appreciate the coöperative principle as a principle, and not merely for its practical benefit to them individually, they are liable to be attracted away from it, or get tired of working with others for a common object—even though coöperation does give them pure goods, of full weight and measure, at a reduced cost.

An effort is now making to establish a large wholesale store in Boston, which shall be managed on the coöperative principle; and the plan is likely to succeed, as many of the retail stores are doing a large business. The Springfield store is selling about $150,000 a year; that at Lawrence $60,000; and there are prosperous stores at Worcester, Boston, Lewiston, Auburn, Augusta, Lynn, Salem, Keene, Brattleboro', St. Albans, Nashua, Kingston, Natick, and very many other places.

All such experiments in coöperation must be regarded as initiatory steps in Socialism, and are so regarded by the far-seeing among the coöperators themselves. In fact, the only way at the present day to keep entirely aloof from the great Socialistic movement sweeping over the country is to keep aloof from every thing which recognizes the great underlying principle of Brotherhood. The Sovereigns appeal to this principle, and affirm that it will be their aim always to promote it; to extend a helping hand to all who struggle hopelessly against false social institutions; and to inspire those with whom they come in contact with higher hopes and a greater love for our common humanity.

I may mention in this connection the success of a union-store in this city, which has been in operation twenty-eight years; its prosperity has been so marked that its stock is in great demand. W. A. H.

MAN'S INCONSISTENCY.

Elmwood, ——— Co., N. Y., June 4, 1876.

Dear Editor Socialist:—In No. 8 of your paper you published over the signature of "R." a pithy little article entitled "A Vision," showing woman's devotion to fashion, and the deep design of the adversary of mankind in thus dazzling her senses in order to degrade her soul. While I was amused at the article, and thought its moral true, it reminded me of something I had been wanting to say for sometime, on a subject closely related. May I unburden my mind to you?

One continually meets in the papers and magazines of the day, ridicule and caricature of woman's perverted taste and extravagance in dress. In prose and verse and picture, she is exhibited as a laughing-stock, from the crown of her head to the sole of her foot—from the twist of her back hair to the heel of her French gaiter. These jokes, broad, or coarse, or pungent, are ever of masculine origin. I hope I am too sensible a woman to resent them. I generally smile at the virile wit, and wonder what the men would do without us to laugh at. Sometimes I comfort myself with these lines of Dryden:

> "As for the women, though we scorn and flout 'em,
> We may live with, but cannot live without 'em."

Do you indorse, O editor?

After all, there is great inconsistency in this position of man toward woman. This excessive ridicule on his part of feminine fondness for dress and show—"fuss and feathers"—seems to me (in expressive slang) decidedly "cheeky." He is somewhat like a person who, after inventing delicate and intricate machinery, immediately forgets it is the work of his hands, and proceeding to view it with a critic's eye, sneers at its peculiarities without stint. Nor is this illustration of mine so catachrestic as at first appears. With very little restriction, man, since the days of Adam, has been choosing his mates according to his fancy. At the same time the inevitable laws of selection and heredity have been at work, tending to breed such feminine stock as would suit the demand in the market. How then can man now turn and view with scornful smile results to which his taste and choice have contributed from generation to generation! As an illustration in an external way of the truth of my assertion, let me copy a few sentences from an article I find in the *Galaxy* for last year:

"The preference of men is often strongly pronounced for the characteristics of some standard of beauty. Sir Andrew Smith says that he saw a Hottentot woman, considered a belle by her people, who was so immensely developed that when seated on level ground she could not rise, and had to push herself along until she came to a declivity, in order to do so. According to Burton the Somal men in Africa "choose their wives by ranging them in a line, and by picking her out who projects *a tergo*." The woman possessing this feature is called by men of science *steatopygous*, and she of the pinback costume of the land of civilization bears to her a close though deceptive resemblance."

Here you see the laws of selection and heredity cooperating with the tastes of the men, have succeeded among some of these Central African tribes in producing marked alterations and abnormal developments in the female figure. In like manner, I contend, has masculine taste influenced the moral and mental developments of the "softer sex" in more civilized countries.

Though on woman's "folly" in dress-matters man is continually sharpening the edge of his wit, who does not know that, as a class, this same folly is dear to his heart and eyes? This is constantly proven by deeds in the ball-room, on the street, while traveling. It is not so often acknowledged in words. We find it plainly put, however, in W. D. Howells's late novel, "Private Theatricals." Gilbert, conversing with the charming Mrs. Farrell as to man's ideas about dress, says:

"We can't give any thing but the elementary names of things that a woman has on, but I don't believe the subtlest effect of a dress is ever lost upon men; and I believe the soul of any man of imagination is as much taken with style in dressing as with beauty."

Italicize this, O editor!

Surely to man, as the "head of woman," belongs in considerable measure the responsibility of those conditions which have caused her to differentiate from the "help meet [fit] for man," in which mold she was originally cast. I said "man as the head of woman." I know many women quarrel with the Pauline theory of the relation of the sexes, but I do not, though for such a contented little wife and mother, I am quite "woman's rightsey." There is in it this comfort for me. It plainly and justly puts upon man the responsibility of helping woman to higher developments, of using his influence to make her environments such that innate perversity alone will bid her stray in "devious paths." And oh! for this perversity what charity and long-suffering will he not show her, reads he but aright the sad record of

that which he has left undone, or done so much amiss these countless ages past!

Your friend and well-wisher,

SYLVIA WILLIAMS.

P. S.—It doesn't seem as though I had said half I wish to, nor that half well. Perhaps I may write you again if I am not too busy. I find it easier to get time to think than to write.

LETTER FROM HILL-SIDE HOME.

Carversville, Bucks Co., Pa., June 5, 1876.

Sojourning at this delightful Hill-Side Home, and looking out on the quiet landscape so lovely in its summer beauty, and so suggestive of peace and contentment, I am prompted to exclaim, "Is it necessary, in Heaven's name, that mankind should forever be at war—that strife and competism and fraud should so long continue their unrighteous sway in the world?" For what are we all seeking? What is the object of all this struggling and fretting—this scrambling for pelf and power? One common aim, one universal purpose runs through every ramification of society—through all the many and diversified pursuits of life, the world over. *It is rest to the soul.* It is *happiness*, which as Pope says, is our "being's end and aim."

But alas! how fruitless, how vain the attempt to find happiness or rest, apart from a religious philosophy that teaches that the true interests of all mankind are identical--that to seek happiness selfishly, and without reference to the good of *all*, is to find it for *none*. For thousands of years, mankind have gone on in this way, and never was greater *unrest*, never greater discontent and unhallowed desire than now prevail. Should millions of years more elapse of *competive* life, the result would be the same. Nobody can be truly happy, when so many are miserable. The subtle laws of sympathy running through the entire family of man, and the violation of the principles of universal brotherhood, will forever bring discord, unrest and unhappiness. There must be a working *for* each other in the spirit of justice and love, instead of *against* each as now, on the basis of selfishness and antagonism, or a *repetition* of wars, want and woe, will be the fate of the nations throughout the coming ages.

Whoever, then, is endeavoring to change the present organic system of antagonism—to supersede the old order of things by the practical adoption of the principles of justice and equity, as illustrated in coöperation and the communal methods of living—are the world's truest benefactors, and are teaching the only practical lessons that can redeem the nations, and avert the storms of desolation and ruin that have hitherto swept over the world. As soon attempt to make twice two count seven, or to reach any given point in space by traveling in exactly the opposite direction, as to attempt to reach peace and good-will among men, by the practice of cupidity, selfishness and greed. The four million sermons and the one million lectures which are annually delivered in the United States might be multiplied by fifty millions, and yet, with the inherent falseness of the system on which society and governments rest, and on which business is done, sorrow and unhappiness, poverty and wretchedness would continue to "cover the earth as the waters cover the great deep." One fact is said to be worth a thousand theories; so one practical demonstration of a true life, or of a higher mode of living, is worth a thousand sermons.

Justice, the lesson of the ages, must be learned, else it were better, to our external vision, that this planet, now containing a thousand million of inhabitants, should become entirely depopulated.

The religion of Jesus, which means the religion of equity, if it means any thing, can have no living exemplification in society as now organized. And, to use the language of a late editorial in the *New Age*, "We do not see that learning and piety are of any use unless they tend to produce a better condition of society, and create purer sources of virtue. But the labor question, directly involving the foundations of Society, and without which human society could not exist—on this great question our schools and our churches are dumb."

The AMERICAN SOCIALIST is a most welcome visitor to our Hill-Side Home. We are expecting a large accession to our numbers during this month.

Fraternally yours, MILO A. TOWNSEND.

"Princess Nourmahal," says an exchange, "the most lovely lady in the harem of a Great Mogul, had a canal filled with rose-water and rowed about on it with her august consort. The heat of the sun disengaged the essential oil from the water, and their Majesties having observed the fact, invented otto of roses.

[An old and enthusiastic friend who feels his blood stirred by the prospect of the Socialistic revival which is coming, sends us an article from which we clip the following excellent advice. The writer was in England and partook of the enthusiasm which attended Owen's effort at coöperation, from 1832 to 1843. Such an enthusiasm, once in the blood, can rarely be lost]:

TO AMERICAN SOCIALISTS.

FRIENDS:—Perhaps my best introduction to you would be to state my feelings upon seeing the *Oneida Circular* in its new dress and name. Impulsive in character, I wrote to them: "The very thing we have been praying for during the last ten years. And if we all do our duty it cannot but be a success. Send me a few specimen copies of the paper, and a few prospectuses and I will see what I can do for you." Well, though my circle of acquaintances is small, yet I got them eight subscribers for the paper and seven orders for their Hand-Book. I mention this that it may be an incentive to you to do all you can to increase the circulation of the paper. And in order to have a large circulation it ought to be well advertised, and for that money is needed. If you were organized as a body that money could be had; for how easy would it be for a few of us to subscribe and get one or more advertisements inserted in our respective papers. Then you might try and get your respective news-dealers to take it in; and I suppose there are few of you but belong to some literary society. You might get it introduced into the reading-room. In a word you must act as if success depended upon you individually. To the affluent, if there are any such among you, I should say, Give freely, for what is given will be returned a thousand-fold. We purify the stream by doing it at its fountain head.

Milwaukee, Wis. JOHN HEPBURN.

Mohammed heard one of his followers say, "I will loose my camel, and commit him to God." "My friend," said Mohammed, "Tie thy camel and commit him to God." It is presumption and not faith that expects a harvest without sowing, or that prays God to avert a calamity while neglecting to use all lawful means for averting it. The means themselves are God's messengers. —*Ex.*

CORRESPONDENCE.

Ossawatomie, Kansas, June 4, 1876.

EDITORS AMERICAN SOCIALIST:—As there probably are several of your readers who have been connected with abortive attempts at Communism, would it not be a good idea to invite them to furnish for your paper a short account of their respective efforts and experiences in that direction. I believe it would prove in some instances amusing, and in nearly all instructive. It is generally admitted that defeat and disappointment have their lessons and uses, as well as victory and success. Having been engaged in one attempt for nearly two years in S. W. Mo., in 1868–9, I think on looking back I can now see many prerequisites of success, that I either did not know or overlooked at that time. In the first instance I was led to believe that several parties were ready to invest several thousand dollars, and that I would be one of the smallest contributors; whereas the result proved that I was the principal and almost the only one; and the next instance was that we found those correspondents who professed the greatest devotion and enthusiasm, generally proved the most unqualified in habits, manners and disposition. It may be that I might include myself in the latter class. Of one thing I am very certain; that I am not as confident as I was, and had I known several hints and ideas for which I am indebted to the *Oneida Circular* and AMERICAN SOCIALIST, I never would have made that attempt. In this way your example and admonitions may save others a great deal of suffering and loss of time and money.

Your statement in a late paper that a practical engineer will never undertake to run the cars before the road is graded or properly equipped, is very suggestive; for how often do we see the social engineer act in as absurd a manner. I think it would be well for some of our social reformers to heed Herbert Spencer's caution. He says, in his "Study of Sociology:"

"Doubtless it is true that on visionary hopes, rational criticisms have a depressing influence. It is better to recognize the truth, however. As between infancy and old age there is no short cut by which these may be avoided the tedious process of growth and development through insensible increments, so there is no way from the lower forms of social life to the higher, but one passing through small successive modifications."

Very few social reformers realize the magnitude of the task they undertake. There are no doubt many moderate socialists, who, if they would get organized with each other, might achieve a considerable success in a very short time with limited means; but the most of them of my acquaintance are reckless of nearly all the prerequisites of successful Communism. I am pleased that you have undertaken to point out to all what those are; and if all who have tried and failed will only aid you by contributing their experience, the general reader may learn something from the experience of others. I remain, respectfully and fraternally,

WM. CHESTNUT, SEN.

[LETTER FROM R. J. WRIGHT, AUTHOR OF "PRINCIPIA OF POLITICAL AND SOCIAL SCIENCE."]

Tacony, Philadelphia, June 3, 1876.

DEAR EDITOR:—In response to editorial, I would say that I am one who would like to see H. H. S.'s early history of O. C. in print,—also am glad of the tour Mr. Hinds has commenced among the Communities; hope he will reach Bethel, and give us a more searching account than has yet been given of it. Am glad to hear of De Boissiere's visit among you.

My father in his lifetime was quite an admirer of the Owens, and my infancy was well dotted with such gems as could be found in the writings of the said two Owens and "Fanny Wright" (no relation to us, however). But my father stood by her carriage, and defended her from the showers of stones hurled against her as an abolition speaker, in the days when burning abolition halls and tarring and feathering its orators, were considered *in order*. She was also a visitor at our house. I have much sympathy with them *all*, but feel confident that very easy *divorces* are scarcely yet in order outside of Communism, and that is one of the arguments for Communism which if freely used now, might do more harm to the cause than good. But outside of Communism, very easy divorces, as yet, seem to be as much premature, as violent abolition would have been in the days of slavery.

Fourierism seems somewhat of a pretty poetical summer-like picnic, for imaginative, sentimental, refinedly-brought-up, young people, and answers as a very pleasant alternative instead of theology, once in a while. But Owenism means more hard work for common folks. By the way, the quotations in AMERICAN SOCIALISM, No. 10, p. 74, show that Owen evidently anticipated the principles of Frœbel, and made learning pleasant for them; also surrounded it with pleasant concomitants, music, etc. This is the more wonderful, as it *seems* different from his methods with adults. Fourier had some of the same principles; but he expected them to be carried along into and through adult life.

Yours respectfully, R. J. WRIGHT.

New-York, June 9, 1876.

TO THE EDITOR OF THE AMERICAN SOCIALIST:—I congratulate you on the Catholic tone of your treatment of enterprises not properly Socialistic, but with tendencies thereto—as coöperation, industrial partnerships, and the like. But the largest advance you have made is in recognizing the value of individual effort in doing for associations of people what the Socialists want them to do for themselves. Your treatment of Ward Cheney and his village was a case in point. The writer of this is, as you know, a Positivist, and has taken no stock in Socialism as a solution of the great problem of right living. He believes that the trouble is not in the machinery, but in the want of a human religion and a polity which should give full play to the higher instincts of the race. All good work has been done so far under the management of able leaders; and I notice that the Societies and Communities which succeed have been dominated by some individual, the coöperation in each case being the willing assent which human beings are apt to give to some one who represents their best ideals. I think you will find there are many Ward Cheneys in New England. Would it not be worth while to look into the proposed French flat system; and see how far the dreams of the Phalansterian have been realized; and how the economies of the combined household have been utilized by capitalists who have no other desire than profit. I send you an article apropos of an enterprise of the kind in London, which may interest you. [See on another page "Coöperative Housekeeping in London To-day."]

Very truly, FRIEND.

Quiz—To what branch of industry would coöperation give most ef-fish-ient help?

Quip.—Trout raising.

THE HORSE.

From Prof. Huxley's lectures "on the evidence as to the origin of existing vertebrate animals" we select the following in regard to the horse:

The horse is one of the most specialised and peculiar of animals, its whole structure being so modified as to make it the most perfect living locomotive engine which it is possible to imagine. The chief points in which its structure is modified to bring about this specialization, and in which, therefore, it differs most markedly from other mammals, we must now consider.

In the skull the orbit is completely closed behind by bone, a character found only in the most modified mammals. The teeth have a very peculiar character. There are, first of all, in the front part of each jaw, six long curved incisors or cutting teeth, which present a singular dark mark on their biting surfaces, caused by the filling in of a deep groove on the crown of each tooth, by the substances on which the animal feeds. After the incisors, comes on both sides of each jaw a considerable toothless interval, or *diastema*, and

then six large grinding teeth, or molars and premolars. In the young horse a small extra premolar is found to exist at the hinder end of the diastema, so that there are, in reality, seven grinders on each side above and below; furthermore, the male horse has a tusk-like tooth, or canine, in the front part of the disastema immediately following the last incisor. Thus, the horse has, on each side of each jaw, three incisors, one canine, and seven grinders, making a total of forty-four teeth. * * * * * *

It is, however, in the limbs that the most striking deviation from the typical mammalian structure is seen, the most singular modifications having taken place to produce a set of long, jointed levers, combining great strength with the utmost possible spring and lightness.

The humerus is a comparatively short bone inclined backwards: the radius is stout and strong, but the ulna seems to be reduced to its upper end—the olecranon or elbow; as a matter of fact, however, its distal end is left, fused to the radius, but the middle part has entirely disappeared: the carpus or wrist—the so-called "knee" of the horse—is followed by a long "cannon-bone," attached to the sides of which are two small "splint-bones;" the three together evidently represent the metacarpus, and it can be readily shown that the great cannon-bone is the metacarpal of the third finger, the splint-bones those of the second and fourth. The splint-bones taper away at their lower ends and have no phalanges attached to them, but the cannon-bone is followed by the usual three phalanges, the last of which, the "coffin-bone," is ensheathed by the great nail or hoof.

The femur, like the humerus, is a short bone, but is directed forwards; the tibia turns backwards, and has the upper end of the rudimentary fibula attached to its outer angle. The latter bone like the ulna, has disappeared altogether as to its middle portion, and its distal end is firmly united to the tibia. The foot has the same structure as the corresponding part in the fore-limb—a great cannon-bone, the third metatarsal; two splints, the second and fourth; and the three phalanges of the third digit, the last of which bears a hoof. Thus, in both fore and hind limb one toe is selected, becomes greatly modified and enlarged at the expense of the others, and forms a great lever, which, in combination with the levers, constituted by the upper and middle divisions of the limb, forms a sort of double C-spring arrangement, and thus gives to the horse its wonderful galloping power.

In the river-beds of the Quaternary age—a time when England formed part of the Continent of Europe—abundant remains of horses are found, which horses resembled altogether our own species, or perhaps are still more nearly allied to the wild ass. The same is the case in America, where the species was very abundant in the Quaternary epoch—a curious, fact, as, when first discovered by Europeans, there was not a horse from one end of the vast continent to the other.

In the Pliocene and older Miocene, both of Europe and America, are found a number of horse-like animals, resembling the existing horse in the pattern and number of the teeth, but differing in other particulars, especially the structure of the limbs. They belong to the genera *Protohippus*, *Hipparian*, &c., and are the immediate predecessors of the Quaternary horses.

In these animals the bones of the fore-arm are essentially like those of the horse, but the ulna is stouter and larger, can be traced from one end to the other, and, although firmly united to the radius, was not ankylosed with it. The same is true, though to a less marked extent, of the fibula.

But the most curious change is to be found in the toes. The third toe though still by far the largest, is proportionally smaller than in the horse, and each of the splint bones bears its own proper number of phalanges; a pair of "dew-claws," like those of the reindeer, being thus formed, one on either side of the great central toe. These accessory toes, however, by no means reached the ground, and could have been of no possible use, except in progression through marshes.

The teeth are quite like those of the existing horse, as to pattern, number, presence of cement, etc.; the orbit also is complete, but there is a curious depression on the face-bones just beneath the orbit, a rudiment of which is, however, found in some of the older horses. * * * *

It may well be asked why such clear evidence should be obtainable as to the origin of mammals, while in the case of many other groups—fish, for instance—all the evidence seems to point the other way. This question cannot be satisfactorily answered at present, but the fact is probably connected with the great uniformity of conditions to which the lower animals are exposed, for it is invariably the case that the higher the position of any given animal in the scale of being, the more complex are the conditions acting on it.

It is not, however, to be expected that there should be, as yet, an answer to every difficulty, for we are only just beginning in the study of biological facts from the evolutionary point of view. Still, when we look back twenty years to the publication of the "Origin of Species," we are filled with astonishment at the progress of our knowledge, and especially at the immense strides it has made in the region of palæontological research. The accurate information obtained in this department of science has put the *fact* of evolution beyond a doubt; formerly, the great reproach to the theory was, that no support was lent to it by the geological history of living things; now, whatever happens, the fact remains that the hypothesis is founded on the firm basis of palæontological evidence.—*Nature.*

SUMMARY OF NEWS.

Moody and Sankey are to begin their labors in Chicago in October.

680 tons of ivory were imported into England during the year 1875.

An Englishman in South Africa has cleared $125,000 in four years, by raising ostriches.

Dr. Richardson, of London, says the Jews are the longest lived people in Europe.

Passenger rates between New-York and Chicago are reduced to $13.00.

A Buffalo jury has decided that a newspaper can call a lawyer a scoundrel for fifteen dollars.

The total production of silver in the world since the discovery of America, is estimated at $715,000,000.

P. S. Gilmore has resumed the direction of the summer evening concerts at the New-York Hippodrome.

An Expedition has left England to ascertain the practicability of admitting the waters of the Atlantic into the desert of Sahara.

Geo. D. Lord, of Rochester, has been tried and convicted of felony. He belonged to what is called the "Canal Ring."

A railroad train was lately struck by a tornado, in Illinois, and blown completely off the track, while running at the rate of 25 miles per hour.

Mr. Thompson, Secretary of the Interior before the war, has been sued to recover bonds amounting to nearly $1,000,000 that were stolen from his office.

Kangaroo leather is used in New South Wales for boots and shoes, and is said to be admirably adapted to the purpose, being soft, flexible and durable.

Among the personal effects of the late Sultan of Turkey, on his removal from the imperial palace, were fifty-three boat-loads of women.

The Atlantic and Pacific Telegraph Company have reduced the rate on ten-word messages to 25 cents from Cincinnati to all points east of the Mississippi.

Sugar is being made, near San Francisco, from melons. The sugar is said to be equally good in quality with that made from beets, while the cost of production is less.

Rev. Stephen H. Tyng, Jr., of New-York, has erected what is called a "gospel tent" in the upper part of that city, capable of accommodating 3,000 persons, where religious services will be free to all comers, during the summer.

There is a probability that the Chinese who are engaged in the shoe-shops at North Adams, Mass., will be sent back to San Francisco when their present term of service expires. The experiment is not considered as, on the whole, a success.

Mr. Bergh, the president of the Society for the Prevention of Cruelty to Animals, has arrested a New-York fish-dealer for cruelty to turtles. They were brought to market lying on their backs, with their flippers pierced and tied together.

The old South Church in Boston was sold at auction last week for $1300, and is to be taken down at once. This is the second historic land-mark Boston has lost within a year, the other being the old Elm on the Common, which was blown down a few months ago.

The Colorado potato bug has begun its work upon the young crop, the greatest damage being done near the Atlantic coast. This is in consequence of the movement of the bug to the east being stopped by the ocean, causing an accumulation in numbers near the point of obstruction.

Dr. Sutton, of Indiana, has examined the pork in the southern part of that State microscopically, and finds that from three to sixteen per cent. of it is affected with trichinæ. The Dr. thinks that thousands of persons die annually in this country from trichinosis, without knowing the cause of their disease.

The *Pall Mall Gazette* thinks that oysters bid fair to become extinct in England, the price having increased 250 per cent. within fifteen years, in consequence of their diminution in numbers. The English oyster is of a different species from the American bivalve, being smaller and inferior in quality.

The *St. Louis Journal* mentions the sinking and disappearance of a two-story frame house on the bank of the Mississippi at East St. Louis. The greater part of the subsidence took place in the night; and the inmates were unaware of the situation till morning, when they barely escaped with their lives. The foundation was laid on quicksand.

Madame Dudevant, better known to the world by her *nom de plume* of "George Sand," died on June 8th, at the age of 72. For years she has been considerd by critics as the greatest of living French Novelists, though her eccentricities and independence of thought, in regard to existing social habits, have brought upon her much criticism. She is said to have written 60 novels and 20 plays.

Articles of incorporation of the "First Congregation of the Religion of Humanity" were filed on Saturday last in the Clerk's Office of the county of New-York. The object of the Society is stated as being "to develop and extend the knowledge of the sympathetic or religious value of science to humanity, to present it instead of theology as the basis and substance of religion, and to practice and promote such religion as the foundation of religious and social duty, and of human welfare and progress."

The bill before the Senate to relieve the scarcity of small change, provides for the unlimited exchange of silver for United States notes. The House has passed two additional silver bills, one authorizing the issue of silver coin to the amount of $20,000,000 in addition to that needed to retire the fractional currency, and the other permitting the issue of $10,000,000 in silver coin in exchange for an equal amount of legal tender notes, the latter to be kept as a special fund, and re-issued only on the retirement of an equal amount of fractional currency.

France is to present to the United States a colossal statue of Liberty, to be erected on Bedloe's Island, in New-York Harbor. The statue, which is to be of beaten copper, will be 112 feet in height, the right arm, uplifted and holding a torch, will be raised 26 feet above the head, making the total height of the statue 138 feet. This is to be placed upon a pedestal 82 feet in height, so that when completed its highest point will be 220 feet above the ground. The crown or wreath which is to encircle the head of this colossus will be pierced, and illuminated from within in such a way that in the night the head will appear surrounded with a halo of light.

The Jarrett & Palmer fast train from New-York to San Francisco made the run between the two cities in 83 hours and 34 minutes. The route taken by the train was as follows: New-York to Pittsburgh, over the Pennsylvania R. R., 444 miles; Pittsburgh, Fort Wayne & Chicago R. R. from Pittsburgh to Chicago, 467 miles: Chicago and Northwestern R. R. from Chicago to Omaha, 492½: Pacific R. R. from Omaha to San Francisco, 1,907. The total number of miles traveled was 3,312½, being an average of but a fraction of a mile less than 40 miles per hour for the entire distance. Taking into account the distance traveled, this is probably the best time ever made by a railroad train.

Work is beginning on the International Tunnel under the English Channel, between France and England. The plan is, to make a descent of two or three hundred feet below the level of the water, and then construct about two miles of tunnel as a test of the practicability of the scheme. If no unexpected obstructions intervene, work will be continued from both ends, and the working parties will finally meet midway between the two shores. The entire length will be twenty-one miles, or three times the length of the Mt. Cenis tunnel: but the work will be much easier, as a large part of the cutting will be through chalk rock, which is very soft, and easily worked.

RECEIVED.

Books.

The Hygeian Home Cook-Book; or, Healthful and Palatable Food, without Condiments. By R. T. Trall, M. D. *New-York:* S. R. Wells & Co.

The Battle for Bread; or, Justice the Forlorn Hope of Humanity. By "The Hermit of the Hills." (Milo A. Townsend). *Pittsburgh, Pa.:* Dickson M' Kalip & Co.

Music.

"Centennial March," Composed by J. Wymond. Piano, two hands. 25 cents.

"Mineral Springs Polka," Composed by G. Dolfuss. Piano, two hands. 30 cents. *Cincinnati, Ohio:* F. W. Helmick.

ANSWERS TO CORRESPONDENTS.

A. B. Asks: "Do you always make your children obey the first time they are spoken to? And at what age do you begin to correct them?"

Ans.: Prompt obedience is a good rule, yet it requires wisdom to enforce it. We should avoid making issues with very young children on *every* little point of difference. Rules are necessary for children, yet *love* should control them. As soon as a child is old enough to show a bad spirit, it is old enough to be "corrected;" not necessarily by "spanking," but the child should be made to realize that it *must* yield to its parents or guardians.

To L. H.—Yes, we have heard that story over and over again, with all sorts of variations and accompaniments. It is really too absurd to require contradiction. Before taking any stock in such reports you would do well to stop a moment and consider whether they are consistent with what you know about the Oneida Community; consistent with common sense, or probability. If you will do that, you will hardly require any other answer.

"Do you know any thing about Bartholomew's "process" for preserving fruits and vegetables?"

We know about $125 worth of what was claimed to be Bartholomew's "process." At any rate that was what we paid for a chance to try it. The result was one of the most successful failures we ever engaged in. Perhaps it was all *our* fault. Perhaps not; we never knew and never expect to.

"You must have seen the account in the papers of an entire family in Newark having been bitten by a mad dog. As yet, only one has died from hydrophobia; but the rest are in great fear of a similar result. What are the probabilities in such cases, and what should a person do when bitten by a mad dog?"

From statistics on this subject, it has been found that only about one person in twenty of those bitten by rabid animals, are attacked by hydrophobia. This disease is communicated by the saliva of the animal. If the bite be upon a part of the body which is covered with clothing, the chances of a fatal result are very much reduced. The best and surest preventive of hydrophobia in case of receiving a bite, is cautery with a red-hot iron. The next best, is nitrate of silver and the mineral acids. Promptness in applying these remedies is of vital importance. Youatt the celebrated veterinary surgeon was bitten no less than eight times by mad dogs; but as he always went prepared for such contingencies he suffered no ill effects from the wounds aside from the mere local injury. However, it is not best to foment a general alarm upon this subject; as it is pretty well known that the chances of being bitten by a mad dog, are somewhat less than those of being struck by lightning.

"Where can I get the materials for a shortline of telegraph, including wire, batteries, and instruments? And what are the usual running expenses of a short line of about a mile in length?"

L. G. Tillotson and Co., Dey-st., New-York, will furnish you with all the telegraphic material you require. The actual running expenses of a short line are not great, but you will find upon trial that there are many contingencies "not down in the books." A telegraphic line even if quite short requires constant attention to keep it in working order, and more or less practical acquaintance with telegraphy, to make it work satisfactorily. And even then you will have for some time a constant fuss and trouble before you will get every thing running smoothly. If your business is not large, better think twice before launching into practical telegraphy. *We* thought it a very easy, pretty thing to do; just put up our wires, attach our batteries and instruments, and—go ahead. But, in the historic words of the puissant Snoodles: "We are wiser than we was."

Advertisements.

SOCIALISTIC LITERATURE.

The following publications will be sent from the office of the AMERICAN SOCIALIST by mail, post-paid, on receipt of the price:

HISTORY OF
AMERICAN SOCIALISMS.
BY JOHN HUMPHREY NOYES.

This handsome volume gives a clear account of the Communistic experiments of the past, showing the causes of their success or failure. It describes Owen's Community, Collins' Community, Ballou's Community, the French School and the Enthusiasts of 1843, the Fourier Phalanxes, Brook Farm, Modern Times, the Broctonian Respirationists, the Rappites, the Zoarites, the Shakers, the Oneida Community, etc., etc.

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A remarkable book, both in its subject-matter and in its treatment. It is the first and only attempt, with which we are acquainted, to give a history of American Socialistic movements. * * * Students of Social Science will find in Mr. Noyes's book altogether the best, if not the only, historical compend on the subject. In fact, the book and its author are themselves psychological studies.—*Independent.*

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